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July 19, 1953

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Talks
 With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



New Ways for Sunday Morning

THE typical Sunday morning in most habitual parishes consists of an early service (at 7:30 or 8), and "Church" at 11 (chronically M.P., with H.C. on First Sunday). In between is sandwiched the Sunday school. Up to around 1910 the latter hour was 9:45, leaving barely enough time to gather up the fragments, and for teachers and children to scurry for home as the choir lined up for Church.

Slowly parishes dared to push the Sunday school hour up to 9:30, and of late some have moved to 9:15, to give the teachers a respectable period for teaching. Along with this has come a new movement, so general that it may be called a trend: the parents' or family service.

How this came in may be sketched roughly thus: The Sunday school of around the turn of the century, and for some years after, had an informal preliminary known as the opening exercises. Conducted by the lay superintendent, usually in the parish hall, it consisted of some hymns, the Collection, collects, and creed, and little else. Unquestionably it was borrowed from the general pattern of Protestant Sunday school of the period.

Then came the class period. After dutifully working through the "lesson for the day" and answering a few questions of obvious fact about the passage, the bell was tinkled, and all faced the platform again. This was for the closing assembly, which existed nobody knew exactly why, but gave the all-powerful superintendent an opportunity to call on the secretary for a report on attendance and offerings, perfect classes or departments—each compared with the same item for last Sunday and a year ago today. There were notices, a final collect, and the closing bell.

Gradually, in the years starting just before World War I, the clergy began to realize that the worship of the Church school must be improved if we were to train our children to be Churchmen. The opening took on the additions of a children's choir, the layreader donned a cotta, and this was moved into the church proper. It was very commonly shortened Morning Prayer. One frequent scandal accompanying it was that many teachers did not sit with their pupils, but seized the time, out in the

parish rooms, to cram hastily on the lesson.

Then came the advanced thought which determined that children must know the Eucharist, the norm and central act of a Christian's Sunday, from his earliest days. So came in the Children's Eucharist. It was abortive because it sought to produce, through the children, a parish practice which the priest had been unable to "sell" to his adults. It placed the children in an experience apart from the companionship with adults.

Within not more than the last 10 years has come the realization that parents and children both must be involved in the same worship. At first little more than an attempt to have some of the parents who had brought their children take part in their opening worship, it gradually assumed the form of a complete, though simple and shortened, Church service. This family service, at an intermediate hour, seems here to stay. It solves many of our problems of training and unites the home with the parish life of all. In some parishes it is still Morning Prayer, with the Eucharist once or twice a month, but in others it is weekly, truly the Parish Family Eucharist.

This is in keeping not only with guided experience, leading to adult habits for life, but is found to be a genuine expression of the awakened Liturgical Movement throughout our Church. But there still needs to be much discussion to arrive at the full purposes of worship and to make our Sunday morning program express this ideal. A daring pattern which has emerged recently is as follows: *No Early Service*; at 9, sung Eucharist; at 10:15, coffee and milk, with classes for all ages; at 11, Morning Prayer and sermon every Sunday in the year (but on Easter, Communion may be received at 11 from the Sacrament reserved from the 9 o'clock).

Here is experienced the "one altar, one service, one people" each Lord's Day, not dividing communicants into separate services. Here children of all ages share in the Eucharist with adults.

In any case, the questions to be faced by all parish planning groups are: "What are our real objectives?" and, "Does our Sunday morning schedule aim at this?"

The Living Church

Established 1878

A weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things to Come

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July

- 19. 7th Sunday after Trinity.
- 25. St. James.
Consecration of the Rev. Dudley Barr McNeil as Bishop of Western Michigan.
- 26. 8th Sunday after Trinity.

August

- 2. 9th Sunday after Trinity.
- 6. Transfiguration.
- 9. 10th Sunday after Trinity.
- 16. 11th Sunday after Trinity.
- 23. 12th Sunday after Trinity.
- 24. St. Bartholomew.
- 30. 13th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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Foreword by *The Rev. John Heuss, Rector of Trinity Church, New York.*
 These five addresses were given at Trinity Church during Epiphanytide, 1953.

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SEVENTH SUNDAY AFTER TRINITY

NEWS FRONTS

Bishop Sherrill Wires President

Presiding Bishop Sherrill telegraphed a message of appreciation to President Eisenhower on July 10th for the President's statement regarding J. B. Matthews's magazine article on Communism and Churches [see Public Affairs]. The telegram to the President said:

"Deeply grateful for your splendid statement in regard to the Churches. You have brought encouragement and inspiration to many thousands of loyal and devoted clergy and people of the Churches."

Bishop Campbell Invited to Africa

The Rt. Rev. Wilburn Campbell, coadjutor of West Virginia, has been invited to be a guest of the diocese of Johannesburg and the Union of South Africa during September.

Resignation Accepted

The Presiding Bishop has received a majority of consents of the bishops to the resignation of the Rt. Rev. Wallace Edmonds Conkling as Bishop of Chicago [L. C., July 12th]. Bishop Sherrill has asked the Secretary of the House of Bishops to change Bishop Conkling's status on the rolls to "retired Bishop of Chicago," effective July 9th.

Churchman Nominated

Spencer Miller, Jr., has been nominated by President Eisenhower to be assistant secretary of labor. His special work in the department will be in international labor relations.

Dr. Miller has had extensive experience in the field of labor relations, including service for the Federation of Teachers and the Workers' Education Bureau.

He has long been a leader in the Episcopal Church, having worked in several capacities in the National Council.

Bronze Star Awarded

Chaplain (Lt. Col.) James H. Terry, of Olympia, Wash., has received the bronze star, Religious News Service reports. It was awarded for Korean service beyond the call of duty.

PUBLIC AFFAIRS

The Mercury Article

A Senate investigator's charge that Protestant and Anglican clergymen form "the largest single group" backing Communism in this country brought comment from the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City.

The charge was made by J. B. Matthews in a magazine article entitled "Reds and Our Churches" in the July issue of *The American Mercury*, in which he asserted that "at least 7000" Protestant and Anglican clergymen had served "the Kremlin conspiracy."

Dean Pike questioned the ability of Mr. Matthews, who was made executive staff director of the Senate's Permanent Investigations subcommittee last month by Sen. Joseph R. McCarthy, head of the subcommittee. He said: "This is so absurd on its face as to reflect on Mr. Matthews' competence to hold any public office."

Messages protesting the article snowballed. After at first refusing to do so, Senator McCarthy accepted Mr. Matthews' resignation. A majority of the committee had been in favor of removing the new director, but Senator McCarthy balked, even when Mr. Matthews offered to resign. Then President Eisenhower said that attacks such as the one made by Mr. Matthews "portray contempt for the principles of freedom and decency."

The President made his statement in reply to a protest from the three national co-chairmen of the commission on religious organizations of the National Conference of Christians and Jews. The President's statement said that when generalized and irresponsible attacks, "whatever their professed purpose be, condemn such a vast portion of the Churches or clergy as to create doubt in the loyalty of all, the damage to our nation is multiplied."

"If there be found any American among us, whatever his calling, guilty of treasonous action against the state, let him legally and properly be convicted and punished. This applies to every person, lay or clergy."

In his article, written before his ap-

pointment to the investigations committee, Mr. Matthews said:

"On April 1, 1951, the Congressional Committee on Un-American Activities issued its 'Report on the Communist "Peace" Offensive—A Campaign to Disarm and Defeat the United States.' That report led off with the conclusion that 'the most dangerous hoax ever devised by the international Communist conspiracy is the current world "peace" offensive. . . .' In giving the names of only 471 clergymen who have attached themselves to this 'campaign' to disarm and defeat the United States, the Congressional committee was conservative. The fact is that more than 1000 Protestant clergymen have been participants in the Communist 'peace' organizations which are named in the committee's report."

Mr. Matthews goes on to list eight "prominent Episcopal clergymen" who were named in the report. Among them is "the Rt. Rev. David William Short, Protestant Episcopal Bishop of Iowa."¹ There has never been a bishop of Iowa of this name and there is no priest named Short listed in the 1953 *Episcopal Church Annual*.

Although there are some clergy of the Episcopal Church who have regularly given their signatures to "Peace" offensive documents, others have found their names used without their permission.

Mr. Matthews says that "outside the known leadership of the Communist Party of the United States, the five top pro-Soviet propagandists in this country are all Protestant clergymen."² Among the five he lists are the Rev. Messrs. Kenneth Ripley Forbes, executive secretary of the Episcopal League for Social Action, and the Rev. Joseph Fletcher, professor of Christian Social Ethics, Episcopal Theological School.

Mr. Matthews had cited as proof that clergymen were tainted by Communism, Dean Pike said, the fact that 528 of them had signed a petition opposing the Internal Security Act, also known as the McCarran Act, which governs immigration and naturalization. The dean said:

"Since when, in this country, does opposition to Federal legislation render one a traitor?"

"When there is a solid prima facie case of subversion against a man, he should be

TUNING IN: ¹Diocese of Iowa was organized in 1853—exactly 100 years ago. Its Bishops have been (1) Henry Washington Lee, (2) William Stevens Perry, (3) Theodore Nevin Morrison, (4) Harry Sherman Longley, and (5) Elwood Lindsay Haines,

and its present Bishop (6) Gordon V. Smith. ²Protestant is commonly used by secular press to include Episcopalians, but, while expressive of one side of the truth, is inadequate as a description of the Episcopal Church.

indicted and tried . . . but if this systematic smearing—with a prima facie case—of thousands of our fellow citizens continues to go on, then . . . freedom will have died in the hearts of our people.

"I can give Mr. Matthews some more evidence of 'treason.' The almost 1000 delegates to the convention of the Episcopal diocese of New York voted by a large majority a sharp condemnation of the McCarran Act. If this be evidence of Communist conspiracy, then he can add to his list the clergy and laymen of the convention—mostly vestrymen. Heretofore Episcopal vestrymen have not been principally distinguished for their radical leanings."

According to *Current Biography, 1943* (which devotes three pages to him), Mr. Matthews, whose early life included a college major in Greek and Latin, Methodist missionary work in Java, the study of Arabic, Hebrew, Aramaic, Sanscrit, and Persian (with the master's degree from Columbia and Union), soon forsook the fiery evangelism of his post-college days* and took up, successively, with the Social Gospel,[†] Socialism, and—after five trips to Russia—Marxism, writing for numerous publications including the *Daily Worker*. Somewhere about the middle 30's he broke with these radical groups, testifying in 1938 that he had been associated with 94 left-wing organizations.

Mr. Matthews joined the House Un-American Activities Committee in 1938 as an admitted former fellow traveler. He has sworn that he never joined the Communist party.

Book Ban Lifted

The State Department has lifted its ban on the use of books in overseas libraries classified as "controversial" and some books by Communist authors, the Associated Press reports. Communist books will be removed from the restrictions of the ban provided they serve "the ends of democracy."

A statement from the Department said:

"'Controversial' books are of course acceptable and indeed essential, if by 'controversy' we mean honest differences of opinion honestly expressed. It goes without saying that we must not confuse honest controversy with conspiracy."

A high State Department official has told THE LIVING CHURCH that Paul B. Anderson's writings had been removed from certain international information

*At this stage his ambition had been "the evangelization of the world in this generation. . . . I envisioned the whole world's becoming something like a Kentucky Methodist meeting house, with its resounding hallelujahs."

TUNING IN: ¶Social Gospel was a reaction, that reached its hey-day in the late 19th and early 20th centuries, against the individualization of the Gospel that came in with the Reformation and Industrial Revolution. It stressed the social implica-

Administration libraries because he is "controversial." He said the State Department file on Dr. Anderson was not marked "Communist." He also observed, "More than one folder which passes my desk each day is based on the personal dislike of one person toward another. That's how some of these cases got started." He said that it was his



DEAN PIKE
A new role for vestrymen.

personal opinion that at least one person in Europe had been offended by what Dr. Anderson had said, and had protested to the Department.

Ex-Reds Accuse Clergy

Several American clergymen were named as members of the Communist party by two former Communist officials, according to Representative Kit Clardy, acting chairman of the House Committee on Un-American Activities. He said that these and other witnesses had testified before closed hearings of two subcommittees.

The committee withheld the clergymen's names and said the testimony would not be made public until it had been checked and verified to avoid "smearing and defaming innocent American citizens." The witnesses who gave the clergymen's names, Mr. Clardy said, were Benjamin Gitlow and Joseph Kornfeder.

Among those testifying was Col. Archibald B. Roosevelt, only surviving son of President Theodore Roosevelt. Col. Roosevelt gave "special testimony" and urged the committee not to shrink from its duty in exposing a "small but effective percentage" of Communists in

the clergy, according to Mr. Clardy. As a prominent Episcopal Church layman, Col. Roosevelt was "gravely perturbed over the manner in which good people are being used to serve the Communist program, in many cases innocently," said Mr. Clardy.

Mr. Clardy said that John E. Marqusee, a 25-year-old former Communist, now a Cornell law student, also appeared as a cooperative witness. Mr. Marqusee testified that the Communist party had a definite program for the infiltration of the clergy and other groups, including education and labor.

Mr. Clardy said the committee was not investigating or attacking the clergy or the Churches or religion but was trying to expose Communists in any field, "whether in the clergy or in my own [the law] or any other group."

DEACONESSES

Set Apart by Bishop Jones

Edna McNeil Dietz was set apart recently as deaconess in St. Mark's Church, San Antonio, Tex., by Bishop Jones of West Texas. She was presented by the Rev. H. Paul Osborne, rector of St. Paul's Church, under whom she had pursued her studies.

Deaconess Dietz will work at St. Paul's Church under the direction of Fr. Osborne.

The new deaconess, a former teacher in the public schools, was head of the primary department of St. Mark's Church School for many years. A recognition of this service may be seen in a window in the Children's Chapel bearing the inscription: "Given by Members of the Primary Department 1931-1939, Edna McNeil Dietz, Superintendent."

PRAYER BOOK

Distribution

Gifts of the Bible and Book of Common Prayer from the Bible and Common Prayer Book Society of the Episcopal Church totaled approximately 11,000 for the period of October 1, 1952 to May 18, 1953. Of the total 1,657 Bibles and 9,163 Prayer Books were distributed throughout 30 dioceses, 6 domestic missionary districts, 4 foreign missionary districts, and 5 countries.

A bequest of \$950 under the will of Elizabeth W. Hyde was received by the Society early in February. This is the only bequest on record for this century.

A national institution of the Church, the Society was founded in 1809.

tions of Christianity at the expense of other elements that neo-orthodoxy and allied movements have now brought back into their own. It tried to keep something of the "Gospel," while ¶Socialism aimed to be religiously neutral.

CANVASS

Materials Ready

Every Member Canvass materials have been produced earlier this year than ever before in the history of the National Council.¹ They are now ready for immediate shipment, in order that parishes may use the summer months to make complete plans for a fall canvass. It has been requested that individual churches order through their diocesan offices.

"Of Thine Own Have We Given Thee" is the theme of the canvass, which is founded on the stewardship principle underlying all Christian giving.

LAITY

Services on Streamliner

When Ballut Abyad Shrine Temple of Albuquerque, N. M., journeyed to the Western States Shrine Association convention in Sacramento, Calif., recently, lay reader Robert W. Harrison, of Epiphany Mission, Socorro, N. M., served as chaplain on board the 15-car special train.

Church services were held in the club car, which became the temporary "chapel." Announcements were made throughout the train, and a capacity crowd of Shriners and other travelers attended.

Lawyer Receives Award

Long-time Churchman Charles C. Burlingham, of New York, was honored recently by the Association of the Bar of the city of New York, which presented him with an award "for exceptional contributions to the honor and standing of the bar in this community." He was president of the association from 1929 to 1931.

Mr. Burlingham, who will be 95 on August 31st, has been a member of the vestry of St. George's Church, New York City, since 1914, and is presently its senior warden. He has also had a distinguished career in New York public life.

Mrs. George Bishop Cited

One of four women in the nation recently honored for notable work in the community is Mrs. George Bishop, active Churchwoman in St. David's Mission, Topeka, Kans. The selection was the climax of a survey conducted by radio interviewer Mary Margaret McBride to find out what women are doing to make their communities better places in which to live. Final judging

was made by a committee representing the National Council of Jewish Women, United Church Women, and the National Council of Catholic Women.

Mrs. Bishop was cited for her work in mental health through the Beacon Club, which helps patients leaving the Topeka State Hospital bridge the gap between their life within the institution and their new life outside.

Mrs. Bishop made a report of this work in the October, 1952, issue of the *Ladies Home Journal*.

VISITORS

Student Tours U.S.

Before Return to India

Travel in the United States will precede the return to India of Dr. Helen Adishesiah of Bangalore, India, whose recent studies for the Ph.D. at New York University have been made possible largely through a United Thank Offering scholarship.

She attended the Adult Conference at Kenyon College, Gambier, Ohio, and the Adult Conference in Cranbrook at Detroit, Mich. She also planned to attend a Woman's Auxiliary Conference at Clear Lake, Iowa. Her speaking engagements include the Church of the Good Samaritan, Corvallis, Ore., and St. John's Cathedral in Denver, Colo.

Her trip across the country by bus is sponsored by New York University and the Woman's Auxiliary to the National Council.

Mrs. Adishesiah is the daughter of the late Rev. and Mrs. Samuel Paranjoti. Her father was a member in the Society for the Propagation of the Gospel at St. Paul's Church in Bangalore. Through her great-grandfather, grandfather, and father, all priests of the Church in South India, Mrs. Adishesiah is successor to a strong heritage of Anglican tradition.

MOVIES

Award to Cathedral

An actor and 11 religious motion pictures received "Christian Oscars" at a ceremony in Philadelphia, Pa., for achievement in 1952.

Awards for the most notable Bible picture went to Cathedral Films Inc., for *I Beheld His Glory*. Cathedral's *The Test* also was honored as the year's most timely film.

The annual awards, instituted last year, were presented by the National Evangelical Film Foundation. The organization is sponsored by Christian Youth Cinema Inc. [RNS]

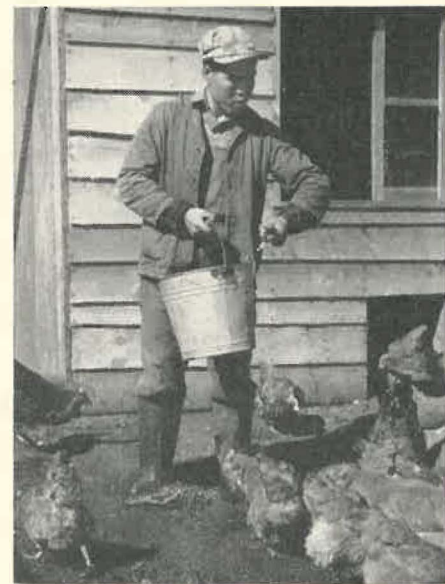
INTERNATIONAL

JAPAN

Rural Program Aided

The rural training program in Japan got a "shot in the arm" when Paul Rusch, lay missionary in Japan and founder of KEEP, organized the Hawaii Friends of KEEP Committee while in Honolulu recently.

The Hawaii committee will sponsor and underwrite a three-year program to



KEEP'S FARM*
More buildings and a shot in the arm.

send Mr. and Mrs. Uchiyama of Honolulu to Kiyosato to initiate, organize, and set up KEEP's rural training institute for training young rural Japanese leaders in village and community life.

KEEP headquarters recently advised Mr. Rusch that there were sufficient funds on hand to start the construction of the greatly needed additional farm buildings at Kiyosato and the addition to the rural health clinic.

PUERTO RICO

Sister Julia Hurt in Crash

An accident marred a young people's conference held recently at St. Just, Puerto Rico, when the car driven by Sister Julia Margaret of the Community of the Transfiguration, en route to the conference with a load of children, was struck by a motorist at a cross road and completely demolished. No child was hurt, but Sister Julia suffered a triple fracture of the pelvis.

*Assistant director T. Funaki feeds KEEP-grown corn to Hampshire chickens from U.S.A.

TUNING IN: The National Council, which coordinates the work of the Episcopal Church on a nationwide scale, consists of six departments: Overseas Department, Home Department, Department of Christian Education, Department of Christian So-

cial Relations, Department of Promotion, and Department of Finance. President of the National Council is the Presiding Bishop, the Most Rev. Henry Knox Sherrill. Its main office is at 281 Fourth Avenue, New York City—commonly called "281."

Lord of All Power

THE COLLECT for the Seventh Sunday after Trinity, though especially appropriate to the summer, when it is used in public worship, is suitable also as a private act of devotion any time of the year.

It begins by calling upon God as "Lord of all power and might." All the power that there is anywhere—from the pull of the planets to the clapping of a baby's hands—is ultimately from God, and the Collect begins by plainly saying so: "Lord of all power and might."

But if it went no further it would leave us with a deity cold and impersonal, one whom we might fear but could hardly love. So it adds, "who art the author and giver of all good things." Thus man is introduced—implicitly if not explicitly—for it is to men, women, and children that God gives "richly all things to enjoy." The beauty of a summer's day, the color of flower and field, the ocean blue, the song of birds—all of these things are gifts of God, enjoyed rightly only if we forget not the Giver, who is "the author and giver of all good things."

Then, with obvious appropriateness to the time of year, the Collect uses an illustration from vegetable life—"graft in our hearts the love of thy Name." The picture here presented,—a horticulturist taking a shoot of one plant and inserting it in the stock of another—is a striking reminder that the power to love God comes from God Himself, the best of those "good things" of which the "Lord of all power and might" is "author and giver."

People generally are more articulate about religion than about God, though no doubt, when they speak of religion, Christianity, and the Church, God is in the back of their minds. But the Collect drags God out into the front, if one may properly use such an expression. It begins, "Lord of all power and might"; then it refers to His outgoing love ("who art the author and giver of all good things"), as the basis of our desire to love Him in return ("graft in our hearts the love of thy Name"); and not until it has done this—not until it has set God in the forefront—does it mention religion: "increase in us true religion."

Religion is the name for all of those acts by which humans reach out for the hand of God, which is constantly outstretched toward them. Religion is indispensable, but it is a means toward an end, and the end is God. In heaven we shall not contemplate religion, but adore God. The Collect sets before us our goal ("graft in our hearts the love of thy

Name") and then the means of reaching it ("increase in us true religion").

But religion, which may be thought of as vertical (directed to God), must translate itself in service, which we may think of as horizontal (extended to our fellow men). So the Collect goes on and asks God to "nourish us with all goodness." And this is precisely the order in which our Lord put the "first and great commandment" ("Thou shalt love the Lord thy God with all thy heart," etc.) and the second which "is like unto it" ("Thou shalt love thy neighbor as thyself"). The vision of God must issue in the service of man—in relief of the poor, the oppressed, the hungry, the frustrated.

Finally, realizing that perseverance is the hardest of all virtues, the framers of the Collect rounded it off with a petition that of his "great mercy" God will "keep us in the same"—in the love of His Name, in true religion, and in all goodness. Thus we cannot persevere, which means to keep on . . . and on . . . and on . . . without harking back to God, the "Lord of all power and might."

We commend the frequent use of this Collect by Churchpeople in their daily prayers, especially when they are tired and discouraged, and when they find it hard to pray.

St. Luke's Hospital, Tokyo

WE doubt if there is a reader who will be unmoved by Fr. Oakes' account on page 8 of this issue of the life and work of Dr. Rudolph Teusler, founder and twice rebuilder of St. Luke's Hospital and International Medical Center, Tokyo.

After World War II Paul Rusch, of the Japanese Brotherhood of St. Andrew and associate editor of THE LIVING CHURCH, initiated the Rudolf Bolling Teusler Memorial Fund to provide pensions for doctors, nurses, and staff of St. Luke's Hospital. Fr. Oakes writes: "If you could see the devotion and ability of these people (and the salaries they are paid), you would understand the need for such a fund."

In inaugurating this fund, Mr. Rusch asked American congregations to take an offering for it on the anniversary of Dr. Teusler's death, August 10th, or the Sunday nearest. We hope that there will be many such offerings this August 9th and we open THE LIVING CHURCH RELIEF FUND to contributions for St. Luke's Hospital, Tokyo, which those in charge may use for this or some other purpose.

He Knew No Defeat

By the Rev. Donald T. Oakes*

The life-work of the indomitable Dr. Teusler . . .

AN OPEN LETTER

BRETHREN: *Few of you will remember Rudolf Bolling Teusler. The generation that joined him in building one of the great monuments of the Christian Faith is being displaced by a younger one. To these newcomers to the Household of Faith, his name stirs vague and distant memories of mite-box offerings many years ago, but no living awareness that here was one of the great missionaries of our century.*

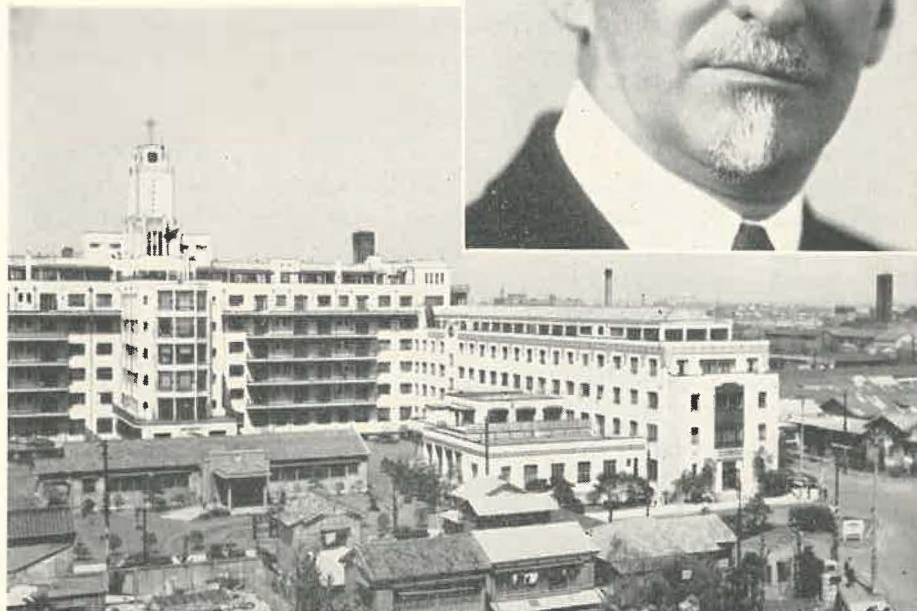
I am one of these newcomers, and I write with the humility of one whose faith has been immeasurably enriched by his faith; whose spirit has been buoyed by his unwillingness to succumb to disaster or failure.

I did not know Dr. Teusler, for he died in 1934. There are many still with us who did know him, and perhaps they should be writing this. But I know Dr. Teusler through my children. Both of them were born in 'St. Luke's Hospital — his hospital. They were brought into the world by Japanese doctors — men he had trained. They were given their first baths by Japanese nurses — graduates of the College of Nursing which he founded. My wife was supported by the prayers of the entire Japanese staff — members of a community of faith that reflected his faith.

So you see, my children belong to Dr. Teusler in a way. Christians have the privilege and responsibility to tell the story of the saints who have laid the foundations upon which we build our lives. My family is built upon the work of Rudolf Bolling Teusler, so let me tell you his story — a story too long untold.

It begins in Japan at the turn of the century, a strange land in the midst of social and political upheaval. Earthquakes and fires are Dr. Teusler's antagonists; ignorance and indifference his obstacles. The story of Dr. Teusler is an adventure story — an adventure of faith.

(Rev.) DONALD T. OAKES.



DR. TEUSLER AND ST. LUKE'S INTERNATIONAL MEDICAL CENTER
Smashed by earthquake and fire "the finest hospital in the Orient" finally moved into its new quarters—only to be taken over by the American Occupation.

IN AN AGE when it is rare for men to look beyond their own needs and cares, knowledge of a man who was unafraid to dream dreams is sometimes saving knowledge.

In 1894, Rudolf Teusler was studying medicine in Richmond, Va. On the other side of the world in that same year, Tokyo was struck by one of its worst earthquakes. In the aftermath of death and destruction, it seemed of little importance that a small dilapidated wooden shack closed its doors. The last vestiges of life having been shaken from it, St. Luke's Hospital gave up the ghost. After a fitful history of abrupt openings and closings, the doors were closed—and locked.

Dr. Teusler and his wife were under no illusions when they arrived in Tokyo in 1900. He had given up a growing practice in Richmond for what? Bishop Tucker, a contemporary of the Teuslers, said, that, when told that a doctor was expected, "we felt rather sorry for him, for our medical work had deteriorated to a degree that made its revival seem a hopeless proposition . . . Dr. Teusler had to start from less than nothing, for the influence of this so-called medical

center was a minus quantity" (Tucker, *Exploring the Silent Shore of Memory*, p. 45).

To understand Rudolf Bolling Teusler, you must understand that he was more than a doctor. He was a *Christian* doctor. This made all the difference in the world. He possessed a virtue so lacking in every age: the ability to see people not as races, but as human beings. Medicine was more than a career to him. It was a service performed for Christ, in Christ's name.

Armed with this faith alone, work began. The hospital was not immediately opened, but old beds, blankets, and outdated surgical instruments were sold and a free out-patient clinic was begun. By 1902, the work had grown to such an extent that the "shack," now repaired, swept, and equipped, was opened with beds for 12 in-patients.

Bishop Tucker recorded his first impressions of the physician in 1900:

"Very shortly after his arrival, Dr. Teusler began outlining to me his plans for the development of a real hospital. It was not long before I realized that here was not only a man with vision, but also a man endowed with a rare capacity for converting his vision into a reality" (*Ibid*, p. 45).

Looking at that decrepit shack in 1900 —its doors locked, its reputation gone—

*Fr. Oakes has been an instructor at St. Paul's University, Tokyo, since 1949 — the Bishop of Tokyo ordained him to the priesthood in 1950. He has also been editor of *Japan Missions*. In August he returns to the United States on furlough.

Rudolf Teusler saw a modern medical center embodying the best in Western techniques, serving all men impartially in Christian love.

From the very start of his tiny outpatient clinic in 1900, the friendship and support of the Medical Faculty of Tokyo Imperial University was his. He and his young hospital won almost immediate professional recognition as the exponent of American medicine and surgery in Japan. During his many trips to America, there were none who could hear or meet him and walk away unaffected.

The growth marked by the opening of the hospital in 1902 continued. In 1905, new buildings were added; 1910 saw the granting of official government recognition; 1912 was distinguished by a large Imperial donation toward the establishment of an international medical center. In 1920, Japan's first College of Nursing was opened by Dr. Teusler.

During this period of growth and activity, Dr. Teusler had been sharing his hopes and plans with the American Church. By 1923, the response had been generous enough to build. In early August, the St. Luke's International Medical Center, the fruit of 23 years' work, was completed.

Three weeks later not a building remained. On September 1, 1923, the worst earthquake in the history of Japan brought Tokyo to its knees. Prominent in the casualty list was St. Luke's International Medical Center.

Working calmly, nurses and doctors at St. Luke's evacuated every patient safely. Then the staff ministered to the thousands fleeing the flames that were engulfing the city. At the request of civic authorities, the hospital took a leading role in establishing relief work in the most devastated areas. Not until October 15th, when the tent hospital provided by General John Pershing arrived, did the staff have time to reassemble and think of their own losses. They joined in Bishop McKim's classic report to the American Church: "All is gone except faith in God."

Dr. Teusler was in America when the earthquake struck. He returned to find almost a quarter-century's work in ruins. Instead of despairing, he now dreamed of a monument of steel and stone, earthquake-proof, dominated by a high tower with a huge Cross, dedicated to the glory of God and the service of humanity. Until he could get home to tell people of his plan, something more temporary would have to serve. After a winter in the tent hospital, a 225-bed barracks hospital was built and St. Luke's was doing business as usual.

But if it was business as usual, it was also disaster as usual. Less than a year after the barracks hospital was finished, a fire destroyed three-quarters of it. Again, not a patient was lost in the

evacuation. By spring of 1925, a fire-proof barracks hospital was rebuilt and service to the community was restored.

From this point on, Dr. Teusler devoted his life to lighting fires — fires of vision—within the breasts of all he met. Such was the response from Japanese and Americans that on February 11, 1928, the first spadeful of earth was turned at the site of the new center. In March, 1930, the cornerstone was laid. In 1933, St. Luke's International Medical Center, "the finest hospital in the Orient," moved into its new quarters. A wooden shack, closed in 1894 because it brought disgrace to the cross of Christ, had become a living witness to that same cross.

Thirty-three years of unceasing labor had taken its toll on Rudolf Bolling Teusler. Less than a year after the dedication, in 1934, he died in the hospital he had given his life to build.

Dr. Teusler's hospital went through the years of World War II unharmed. Calmly and efficiently, despite shortage of supplies and equipment, the inheritors of Rudolf Teusler's ideal performed their services to humanity unaffected by the hysteria that had gripped their countrymen.

With the advent of the American Occupation, the hospital became the Tokyo Army Hospital, and St. Luke's International Medical Center moved to a small building nearby. There, reduced to 27 beds, the staff continued their work. Treating from six to seven hundred out-patients a day in a space not much larger than two or three wards in an American hospital, they looked longingly at the medical center, crowned by a cross, that they had helped build.

On June 15, 1953, the St. Luke's International Medical Center moved into a barracks hospital returned to them by the American authorities. By the irony of history, these were the same buildings built to house the patients evacuated during the 1923 earthquake. Set back 30 years, there was little to do but wait patiently for the main buildings to be returned. For this they would have to rely on their proverbial Oriental patience. Patience was one thing never taught them by Rudolf Bolling Teusler.

The entire Japanese nation is inheritor of the life of Dr. Teusler. Not a hospital, doctor, nurse, or public welfare worker in Japan today is untouched by his work. No Christian in the East or West should be unaware of the life of this man who helped to bear the cross in a distant corner of the world.

"Let us praise famous men," says *Ecclesiasticus*, ". . . these were men of mercy, whose righteous deeds have not been forgotten." Were Rudolf Teusler to read this manuscript, he would probably point to another verse in that same book: "And now bless ye the God of all, which everywhere doeth great things."

God-in-a-Box

ONE of the greatest needs today is sound religious literature written in a language that intelligent but, non-theological lay persons can understand.

An unusually successful example has just come to light in *Your God Is Too Small*, by J. B. Phillips — already widely known through his *Letters to Young Churches* and his (more recent) translation of the Gospels into modern English.

In the present volume Fr. Phillips ventures into popular apologetics. The book is divided into two parts. Part I ("Destructive") exposes "inadequate conceptions of God which still linger unconsciously in many minds" (such as "resident policeman," "grand old man," "God-in-a-Box," etc.) and shows up their inadequacy. Part II ("Constructive") aims to build up the reader's faith in "the real God" as "focused" in Jesus Christ.

Despite a few possible defects, which may be put down to oversimplification, Fr. Phillips has undertaken a much needed task and carried it through admirably. The book is just the thing to put into the hands of people whose notion of God has not kept pace with their other knowledge.

In Brief

SUCCESSFUL FUND RAISING SERMONS.

Compiled and annotated by Julius King. With a foreword by Henry Knox Sherrill, Presiding Bishop. Funk & Wagnalls. Pp. xiv, 274. \$4.

Several priests of the Church, including one bishop, are represented in this collection, which owes its origin to a sermon preached by the Rev. George F. O'Pray, rector of St. Luke's Church, Jamestown, N. Y., who contributes a special chapter, "The Fund-Raising Sermon: What It Should Contain."

The 30 or more sermons selected are said to have "raised sums ranging from twenty thousand to three hundred thousand dollars."

THE LIVING CHURCH RELIEF FUND

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In memory M. V. A.	10.00
Mrs. F. S. Eastman	5.00
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Save the Children Federation

Previously acknowledged	\$1,597.66
Mrs. H. McK. Harrison	15.00
Mrs. Albert I. Rawson	3.00
	\$1,615.66

IOWA — At a clergy conference at Bishop Morrison Lodge, Cleardale, Iowa, the clergy of the diocese of Iowa unanimously adopted the "modern tithe" of 5% of income to be given to the Church as a policy of giving throughout the diocese. The clergy personally pledged to contribute this much themselves from their own incomes.

A conference of vestrymen and clergy by districts will be held in the fall before the Every Member Canvass to consider and put in force the "modern tithe."

Bishop Smith of Iowa announced a legacy to the diocese consisting of property in Des Moines to be used as a diocesan center for conference meetings, retreats, and overnight hospitality. It will be planned as a miniature "Seabury House" for Iowa.

QUINCY — Variations in ceremonial of the Holy Eucharist common in the Church were shown recently to young people attending the annual young people's conference of the diocese of Quincy in connection with Holy Communion services which opened the daily sessions of the conference.

The daily offerings of the Holy Eucharist ranged from a "plain" celebration in surplice and stole to a Solemn High Mass with deacon, sub-deacon, master-of-ceremonies, and thurifer. Purpose was to acquaint young people with some of the different customs they might encounter when away from home on vacation, or when going away to college.

Priest instructors at the conference stressed the fact that though the outward ceremonial might vary greatly from place to place, the essential heart and meaning of the Holy Eucharist remains the same.

With an enrollment of 92 persons, the 1953 youth conference was the largest ever held by the diocese.

MISSOURI—The opening of Thompson House, a center for group conferences and retreats, was announced recently by the diocese of Missouri.

Built originally in 1910 as Arbor Lodge, the Webster Groves, Mo., home of Mr. and Mrs. Frank C. Thompson, the property was willed to the Bishop of Missouri in 1941, and was used as the home of Bishop and Mrs. William Scarlett for ten years. At the suggestion of Bishop Scarlett and his successor, Bishop Lichtenberger, the council of the diocese determined that it should be used as a retreat house and conference center.

With funds left the diocese in the will of Lucy Wortham James, a few alterations have been made in the building and furniture procured. The chapel has been furnished by the Woman's Auxiliary of the diocese, and other organ-

izations and individuals have made gifts in lesser amounts.

Present manager of the house is the Archdeacon of the diocese, the Venerable Charles F. Rehkopf.

CENTRAL NEW YORK—A total of \$590,000 was received by the diocese of Central New York in its Foundation campaign for capital funds for advance work, it was announced at a recent meeting of the board of directors under the chairmanship of Bishop Peabody of Central New York.

The campaign, which is the first for capital funds in the history of the 86-year-old diocese, thus virtually doubled its minimum goal of \$300,000. So far the contributions have come from 7,440 pledges and were secured by more than 3,000 volunteer workers in parishes throughout the diocese.

The drive was authorized by the dioc-

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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	\$4,108.80

esan convention of 1952, and after a period of organization and education, took place in April and May of this year.

NEW YORK—The first family eucharist of the whole of Trinity Parish in New York City was held at 11 AM on Sunday, June 7th, at Trinity Church, Broadway at the head of Wall Street. The congregations of the mother church and its six chapels* arrived by chartered buses, private cars, and subways. Pews were filled by 10:30 AM, and additional seats were placed, so as to accommodate the assembled congregation of nearly 900 persons, including many children.

The Rev. Dr. John Heuss, rector of Trinity Parish, said in his welcome:

"I cannot adequately describe my feeling of the strength of this greatest and most famous parish in the Episcopal Church, worshipping together in this famous church."

He added that he "would do everything within my power to bring to pass a deepened sense that all of you belong not to separate chapels but to one parish."

Trinity Parish is the largest in number of communicants in the Episcopal Church—3,932 is the figure for the year 1953.†

ARIZONA—Four new missions have attained parish status in the district of Arizona during the past year: St. Andrew's, Nogales; St. Mark's, Mesa; the Church of the Epiphany, Flagstaff; and All Saints', Phoenix. All Saints', which is located in the rapidly growing northwest section of the city, was organized as a mission a little more than a year ago.

LOS ANGELES—Bishop Bloy of Los Angeles dedicated the new 12-bed infirmary of the Episcopal Church Home for Children, Los Angeles, recently.

The \$40,000 infirmary is the first new building to be erected on the grounds of the Home in 35 years.

The Home cares for boys and girls from broken homes, between the ages of 6 and 16, and services families from Panama to Alaska. The children attend the local public schools and for a month every summer go to a camp run by the Home, where they are joined by as many as 50 other children from the diocese. The original Home cared for 13 children. At present there are 53.

*Intercession, St. Luke's, St. Augustine's, St. Christopher's, St. Paul's, St. Cornelius.

†This figure includes chapel congregations which are extensions of the mother church. St. Philip's, Harlem, New York, has largest single congregation: 3,764 communicants.

GEORGIA

Junior Saturday

They call it "Junior Saturday" in St. Paul's Church, Jesup, Ga., when once a month the members of the junior department of the Sunday school meet for a Saturday morning session under the direction of Mrs. R. E. H. Peebles, wife of the vicar.

At 9:30 AM the children participate in an informal act of worship, after which they are drilled in memorizing parts of the Prayer Book. New hymns are practiced, and there is some marching. More instruction is given, with Bible stories. Refreshments break the morning, and then there is a period of creative activity. The session closes at noon.

The vicar reports that since the program was begun last September the attendance at Sunday school has continued to be good, and attendance and participation in Sunday morning services has increased.

SOUTH FLORIDA

New Mission in a Citrus Grove

Sixteen lots in a citrus grove in the near southside residential section of Lakeland, Fla., make up the site where St. David's Mission of All Saints', Lakeland, is to be built. The Rev. Edward H. Manning is to be in charge of St. David's, which is the first parochial mission of All Saints'.

WEST MISSOURI

"Like the High School Group"

Recently the fifth and sixth graders of Grace Church, Chillicothe, diocese of West Missouri, asked for "a fellowship like the High School group's."

Familiar lines were followed. The four objectives of fellowship, worship, work, and study were adopted. Officers were elected by the group, and cooperation in projects of the older Young People's Service League was planned. A good deal of guidance was necessary but the responses were quick and free and spontaneous.

Since the main project at present is the annual hobby and skill show the younger ones are anxious to show their crafts and collections and sell their school friends on the idea. This show is turning out to be one of the best enterprises both for the Church and community that the little congregation has ever undertaken. It stimulates most beneficial activity, interests many in church activity, raises some money, and is entirely the work of the young folk of the parish.

SEMINARIES

Gift: Complete Library

His private library, together with all of the library furniture and furnishings, has been given to the Episcopal Theological Seminary of the Southwest by Judge Charles L. Black of Austin, Tex. The library contains between 4,000 and 4,500 volumes of beautifully bound volumes



JUDGE BLACK AND DEAN BLANDY
A reminder of past ages.

of most of the English authors of note, as well as many works by prominent American authors. It represents a lifelong interest of Judge Black in collecting the classics.

The furniture and the panelling of the library were carved by a noted Central Texas carver and cabinetmaker, the late Peter Mansbendel. A room in the seminary will be built to the same dimensions as Judge Black's library in order that the cabinets and other woodwork can be transferred intact to the new site.

Among the rare books in Judge Black's collection are some beautifully bound volumes of Greek and Latin classics which will be of great value as reference books in special seminary studies.

The Black Library is planned as a room for meetings with distinguished visitors at the seminary, as well as a room for quiet study by seminarians. It will provide a reminder of the past ages of culture and wisdom in a seminary whose buildings are to be designed in the best contemporary style of the Southwest.

The Episcopal Theological Seminary of the Southwest is located in Austin and works in connection with the University of Texas. The newest seminary in the Church, its board of trustees is made

of 12 members from the diocese of Texas and one each from the other Texas dioceses. President of the board is Bishop Hines, coadjutor of Texas. Dean of the seminary is the Very Rev. Gray M. Blandy.

SECONDARY

One World Seminar

A movement which is gaining impetus throughout the United States has attracted the attention of several Church schools. It is the One World Seminar for Schools, located in New York City.

The seminars enable American students to meet official representatives of foreign countries; listen to each lecturer speak on educational, social, political, and economic matters; and take part in the ensuing discussion.

Under the direction of MacEnnis Moore, a Churchman, seminars are arranged for and conducted at various schools and colleges which are interested in promoting cordial and intelligent relations with members of foreign countries. The work of the Seminar is supported by registration fees of students.

Church schools that have participated in the seminar include the Groton School, Howe Military School, and St. Mark's School, Southboro, Mass. The Rev. John Crocker, headmaster of Groton, commented:

"I do believe that this enterprise of yours is a very significant one and I am deeply grateful that we were able to share in it. Few things have stirred our boys thinking more."

Episcopalians on the committee of advisors, in addition to Mr. Moore:

Mrs. William B. Olmstead, Jr., New York; Rev. B. Janney Rudderow, rector of Trinity Memorial Church, Philadelphia; and the Rev. John H. Stipe, rector of Christ Church, Washington, D. C., who was to become an Army chaplain this month.

Further information may be had from: MacEnnis Moore, Director, One World Seminar for Schools, 235 E. 22nd St., New York 10.

BIBLE SCHOOLS

Blessing of Children Observed

Blessing of the children was observed on the closing day of the daily vacation Bible school of Christ Cathedral, Salina, Kans., recently. The Rev. Frederick W. Litchman, dean, took charge of the ceremony [see Cover Photo].

The service of "blessing" was planned especially by Deaconess Evelyn Seymour, the director of St. Faith's House, Salina, who headed the vacation school at Christ Cathedral.

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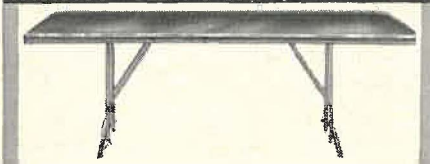
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

John A. Castelli, Priest

The Rev. John A. Castelli, vicar of the Church of San Salvatore, New York, died on May 22d, at his New York home. He was 70 years old.

Fr. Castelli was born in San Giovanni a Teduccio, Naples, Italy, on September 30, 1883. At the completion of the theological study required by the Roman Catholic Church, he was made deacon in 1905 and advanced to the priesthood in 1906. He was received into the Episcopal Church on February 24, 1916, by the late Bishop Burgess of Long Island. His first work in the Church was at Christ Church, Oyster Bay, Long Island. From 1919 to 1925 he was priest-in-charge of the Church of the Annunciation, Brooklyn. Since 1925 he had been vicar of the Church of San Salvatore.

Fr. Castelli was an accomplished musician, as well as a baritone singer and band-master of several notable brass bands. He was the founder of the famous Santa Cecilia Schola Cantorum, Caserta, Italy. Fr. Castelli composed a considerable number of pieces of Church music. His writings include many articles on music, among them the well-known "Storia della Musica Antica." For several years he was editor of the Italian-American magazine, *La Chiesa Vivente*. Since 1929, he was the president of the Italian Evangelical Ministers' Association of Greater New York.

Fr. Castelli married Miss Raimonda Valerio in 1917. He is survived by her, a son, and a grandson.

Francis Coffin, Priest

Shortly before his 30th anniversary as rector of St. John's Church, Larchmont, N. Y., the Rev. Francis Joseph Howells Coffin died July 2d at the New Rochelle (N. Y.) Hospital after a long illness. His anniversary would have been in October.

Fr. Coffin, who was 64 years old, was admitted to the hospital on April 27th suffering from cancer. He had been ill since December but continued to minister until shortly before he entered the hospital.

Prominent in civic affairs in Westchester, N. Y., Fr. Coffin in the spring of 1938 was selected by kidnapers to act as intermediary in the return of Peter D. Levine of New Rochelle, 12-year-old son of a New York attorney. The boy later was found murdered. Fr. Coffin had pleaded with the abductors on a nation-wide radio broadcast to release the youth, but was prevented from meeting with the abductors.

Fr. Coffin was praised highly for his courageous assistance by the investi-

gators and the parents of the boy, although his efforts failed to make the contact.

Born in Chicago, Fr. Coffin studied at the University of the South, Sewanee, Tenn., and the General Theological Seminary in New York. Between 1913 and 1923 he served alternately in parishes in the South and in New York, where he was twice curate of what is now SS. Matthew and Timothy Church, New York.

He made the nominating speech before the 1947 diocesan convention that elected Bishop Donegan of New York to the office of suffragan bishop. Made a trustee of the Cathedral of St. John the Divine, now New York Cathedral, in 1950, he also was a trustee of the University of the South from 1920 to 1923 and of the Episcopal City Mission Society in New Rochelle since 1952.

Surviving are his wife, Annie R. Coffin; three children; two sisters, and five grandchildren.



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CHANGES

Changes of Address

The Rt. Rev. Dr. Henry W. Hobson, Bishop of Southern Ohio, may be addressed for the present at Box 85, Fishers Island, N. Y.

The Rt. Rev. Dr. Henry D. Phillips, Bishop of Southwestern Virginia, has as his summer address: Box 695, Blowing Rock, N. C.

The Rev. James D. Reasner, formerly assistant of St. Andrew's Church, Toledo, Ohio, is now rector. Address: W. Central and Chollett Ave., Toledo 6.

The Rev. Harold P. Russell, who was ordained deacon in March, is now vicar of St. Ambrose's Church, Antigo, Wis. Address: Box 134.

The Rev. S. Wesley Toal, who was ordained deacon in March, is now minister in residence of St. James' Church, Bolivar, Tenn., with oversight of Immanuel Church, LaGrange.

The Rev. Edwin C. Webster, who was ordained deacon in February, announced plans to leave for Almirante, Panama, on June 20th, for service in the missionary district of the Panama Canal Zone. He was accompanied by his wife and their three children.

Ordinations

Priests

Milwaukee: The Rev. Lawrence I. Ferguson was ordained priest on June 28th by Bishop Hallock of Milwaukee at St. Andrew's Church, Milwaukee, where the new priest is curate. Presenter and preacher, the Rev. R. B. Gutmann, rector of St. Andrew's.

Minnesota: The Rev. Allen Whitman, assistant of Emmanuel Church, La Grange, Ill., was ordained priest on June 14th at St. Clement's Church, St. Paul, by Bishop Kellogg, Coadjutor of Minnesota. Presenter, the Rev. G. B. Galaty; preacher, the Rev. G. F. Lewis.

The Rev. Frank Atherton was ordained priest on June 28th at St. Paul's Church, Minneapolis,

by Bishop Kellogg, Coadjutor of Minnesota. Presenter, the Rev. Vernon Johnson. Preacher, the Rev. Dr. P. S. Kramer.

Montana: The Rev. Francis Willard Carr was ordained priest on June 24th by Bishop Daniels of Montana at St. Mary's Church, Malta, Mont., where the new priest is rector. Presenter, the Rev. D. P. Ordway; preacher, the Rev. Roy Ostenson.

Newark: The Rev. Gerald Mathiot Cover, Jr. was ordained priest on June 25th by Bishop Washburn of Newark at Christ Church, Short Hills, N. J., where the new priest will continue to be curate. Presenter, the Rev. H. H. Cooper; preacher, the Rev. Worthington Campbell, Jr.

Virginia: The Rev. Oscar Baughman Eddleton was ordained priest on June 28th by Bishop Gibson, Suffragan of Virginia, at Westover Church, Westover, Va. Presenter and preacher, the Rev. R. J. Womble. To be rector of Westover Parish, Charles City County, and St. Peter's Parish, New Kent County, Va. Address: Westover, Va.

Western New York: The Rev. James E. Wells, Jr. was ordained priest on June 20th at St. Mark's Church, Orchard Park, N. Y., by Bishop Scaife of Western New York. Presenter, the Rev. J. E. Wilkinson. To be rector of St. Paul's Church, Lewiston, N. Y.

Deacons

Georgia: Rufus King Nightingale was ordained deacon on June 25th by Bishop Barnwell of Georgia at St. John's Church, Savannah, Ga. Presenter, the Rev. Ernest Risley; preacher, the Rev. Talbert Morgan. To be curate of St. Andrew's Church, Arlington, Va.

Harrisburg: John Raymond Whitney was ordained deacon on June 24th at St. John's Church, Westfield, Pa., by Bishop Heistand of Harrisburg. Presenter, the Rev. K. J. Hafer; preacher, the Rev. G. R. Little. To be assistant of St. Andrew's Church, State College, Pa., and chaplain to Episcopal students at Pennsylvania State College.

James Biggs Trost was ordained deacon on June 30th at St. James' Church, Lancaster, Pa., by Bishop Heistand of Harrisburg. Presenter, the Rev. R. C. Batchelder; preacher, the Rev. J. S. Moses. To be curate of St. Stephen's Cathedral, Harrisburg, Pa. Address: 119 Locust St.

Kentucky: Vernon Wolfe Robertson was ordained deacon on May 30th at St. Mark's Church, Louisville, by Bishop Clingman of Kentucky. Presenter, the Rev. W. H. Langley, Jr.; preacher, the Bishop. To be assistant of St. John's Church, Roxbury, Mass. Address: 40 Linwood St., Roxbury 19, Mass.

William Taylor Stevenson, Jr. was ordained deacon on June 12th at Trinity Church, Owensboro, Ky., by Bishop Clingman of Kentucky. Presenter, the Rev. G. W. McKinney; preacher, the Rev. W. B. Myil. To be in charge of St. Mary's Mission, Madisonville, Ky.

Standrod Tucker Carmichael was ordained deacon on June 20th at Christ Church, Bowling Green, Ky., by Bishop Clingman of Kentucky. Presenter, the Rev. A. L. Kershaw; preacher, Dean C. L. Taylor. To serve the Church of the Epiphany, Newport, N. H.

Minnesota: Several men were ordained to the diaconate on June 14th at St. George's Church, Minneapolis, by Bishop Keeler of Minnesota. The preacher was the Very Rev. F. M. Morris.

Benjamin Harvey Ciscel was presented by the Rev. E. C. Schmuck; **Frederick Parsons Davis**, by Dean Morris; and **Stephen Barry O'Leary**, by the Rev. Mr. Schmuck.

Frederick Ferdinand Kramer was ordained deacon on June 13th by Bishop Keeler of Minnesota in the Cathedral of Our Merciful Saviour, Fari-

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22. St. Mary Magdalen, Villa Park, Ill.
23. All Saints' Church of the Valley, Opportunity, Wash.
23. St. Augustine's Chapel, Norristown, Pa.
26. St. Ann's, Chicago, Ill.; St. Anne's, Stockton, Calif.
27. Blessed Sacrament, Green Bay, Wis.
28. All Saints', Fort Worth, Texas.
30. Convent of St. John the Baptist, Ralston, N. J.
31. Epiphany, Concordia, Kans.

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CHANGES

bault. Presenter, the Rev. Dr. P. S. Kramer; preacher, the Rev. Canon F. D. Henderson.

Glen Wilcox was ordained deacon on June 15th by Bishop Keeler of Minnesota at Christ Church, Red Wing, Minn. Presenter, the Rev. Monroe Bailie; preacher, the Rev. H. F. Dunn.

Russell Ewald was ordained deacon on June 14th at Gethsemane Church, Minneapolis, by Bishop Kellogg, Coadjutor of Minnesota. Presenter and preacher, the Rev. Harlan Coykendall.

Donald M. Hultstrand was ordained deacon on June 14th at St. Clement's Church, St. Paul, by Bishop Kellogg, Coadjutor of Minnesota. Presenter and preacher, the Rev. G. F. Lewis.

Oregon: Several men were ordained to the diaconate on June 23d at the Church of the Good Samaritan, Corvallis, Ore., by Bishop Dagwell of Oregon.

George Peter Dally, presented by the Rev. W. R. Ellis, will be assistant of the Associate Mission, Coos and Curry County. Address: St. John's-by-the-Sea, Bandon, Ore.

Lauren H. McReynolds, presented by the Rev. D. B. Walster, will be assistant of St. George's Church, Roseburg, Ore., doing mission work in Douglas County. Address: Myrtle Creek, Ore.

Walter S. H. Parker, presented by the Rev. C. S. Neville, will be stationed at St. Mary's Church, Gardiner, Ore., to develop a new mission at Reedsport, Ore., under the supervision of the dean of the southern convocation. Address: Gardiner.

Rochester: David Archelaus Crump and John Donald Partington were ordained to the diaconate on June 23d at St. Paul's Church, Rochester, N. Y., by Bishop Stark of Rochester. Preacher at the service was the Rev. F. M. Winnie.

The Rev. Mr. Crump, presented by the Rev. Dr. Jerome Kates, will be in charge of St. Luke's Church, Brockport, N. Y. Address: 109 Main St.

The Rev. Mr. Partington, a former Methodist minister, presented by the Rev. E. F. Scott, will be in charge of St. John's Church, Mount Morris, N. Y. Address: 23 State St.

South Florida: Hollis Herbert Buchanan was ordained deacon on June 21st at the House of Prayer, Tampa, Fla., by Bishop Bram, Suffragan Bishop of South Florida. Presenter, the Rev. C. E. Wood; preacher, the Rev. H. B. Hoag. To be curate of Trinity Church, Miami, Fla. Address: 464 N. E. Sixteenth St.

Southern Ohio: Jack C. Bennett was ordained deacon on June 8th by Bishop Hobson of Southern Ohio at St. John's Church, Columbus, Ohio, where the ordinand had been layreader in charge. He is now serving St. Philip's Church, Circleville, Ohio. Address: 127 W. Mound St.

Southwestern Virginia: E. Dudley Colhoun, Jr. was ordained deacon recently by Bishop Phillips of Southwestern Virginia at St. John's Church, Roanoke, Va. Presenter and preacher, the Rev. Dr. R. R. Beasley. To be in charge of St. Peter's Church, Altavista, Va., the Church of the Good Shepherd, Evinston, and St. Stephen's, Forest. Address: Altavista.

John Robert Stanton was ordained deacon on June 24th by Bishop Phillips of Southwestern Virginia at Trinity Church, Rocky Mount, Va., where the new deacon will be in charge. He will also serve St. Peter's in the Mountains near Callaway and St. John's in the Mountains, RFD 3, Ferrum. Address: Rocky Mount. Presenter, the Rev. R. L. Thomas; preacher, the Rev. M. H. Hopson.

Texas: A large service of ordination took place on June 29th at Christ Church Cathedral, Houston, when Bishop Quin of Texas ordained eleven men to the diaconate. There were fifty clergymen in the procession. Bishop Hines, Coadjutor of Texas, preached the sermon.

Stephen Dickson Carter will be in charge of Christ Church, Mexia, Tex.; Edward Mussey Hartwell will serve Trinity Church, Jasper; Grant Allison Herbst, St. Luke's, Bleton, N. Christopher's, Killen; Raymond MacFee, St. Stephen's, Huntsville, and the state prison; Floyd Chester Medford, Jr., St. Matthew's, Bellaire, for the summer; Robert William Ninedorf, St. John's, Columbus; Philip Michael Parton Leach, St. Mary's, Houston, and St. John's, Brazoria; Rudolph Lawrence Ranieri, Jr., assistant of St. Mark's, Houston; Fred Walter Sutton, St. Augustine's, Galveston; William Ralph Woods, St. Mary's, Houston; and Norman Yates, All Saints', Crockett, and the new mission of St. Mary's in Livingston.

West Texas: Davis Blake Carter was ordained

deacon on June 11th by Bishop Jones of West Texas at St. Francis' Chapel, Camp Capers, Waring, Tex. Presenter, the Rev. Harold Nickle; preacher, the Rev. S. O. Capers. To serve as assistant camp manager at Camp Capers until September 15th; then to take charge of St. Paul's Church, Brady, Tex., St. Luke's, San Saba; and Grace Church, Llano.

Western Massachusetts: Brother David Anthony (William Henry Clayton, Jr.) was ordained deacon on June 28th by Bishop Lawrence of Western Massachusetts at All Saints' Church, Springfield, Mass. Presenter, the Rev. J. A. Atkins; preacher, the Rev. G. M. Williams, Superior, SSJE. To work at the Society of St. John the Evangelist, 980 Memorial Dr., Cambridge, Mass.

Western New York: A group of men, part of the record-breaking number of young men being ordained in the diocese of Western New York this year, were ordained to the diaconate on June 15th by Bishop Scaife of Western New York in St. Paul's Cathedral, Buffalo. The Rev. Dr. G. W. Barrett preached the sermon.

Richard H. Baker, presented by the Rev. Canon W. P. Plumley, will be vicar of St. Martin-in-the-Fields, Grand Island, N. Y.

Richard B. Duncan, presented by the Rev. H. R. Barker, will be in charge of new work in Amherst, N. Y.

Lloyd G. Patterson, Jr., presented by the Very Rev. B. B. Hammond, will be tutor at General Theological Seminary.

Kenneth L. Seitz, presented by the Rev. R. B. Stott, will be curate of Calvary Church, Williamsville, N. Y.

John R. Whiteford, presented by the Rev. H. R. Barker, will be vicar of Trinity Church, Warsaw,

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THE LIVING CHURCH

CHANGES

N. Y., in charge of Holy Apostles' Church, Perry.

William J. Youngmann, presented by the Rev. J. E. Wickenden, will be curate of St. John's Church, Elizabeth, N. J.

Bishop Joseph Lesniak of the Polish National Catholic Church was present at the service and participated in the laying on of hands.

Edward H. Kryder was ordained to the diaconate by Bishop Scaife of Western New York on June 14th at Trinity Church, Buffalo. Presenter, Canon W. T. Heath; preacher, the Rev. Dr. C. L. Stanley. To be vicar of St. Andrew's Church, Newfane, N. Y., in charge of St. John's, Wilson.

Wyoming: William Breese Watson was ordained deacon on June 9th at Bexley Hall, Gambier, Ohio, by Bishop Burroughs of Ohio, acting for the Bishop of Wyoming. To be in charge of St. James' Church, Kemmerer, Wyo., and St. Bartholomew's, Cokeville. Residence: Kemmerer.

Howard Lee Wilson was ordained deacon on June 11th by Bishop Hunter of Wyoming at Our Father's House, Ethete, Wyo. Presenter, the Rev. C. E. Wilson; preacher, the Rev. Luke Yokota. To be assistant of St. Mark's Church, Casper, Wyo. Address: Box 2209.

Edward G. Robinson was ordained deacon on June 13th by Bishop Hunter of Wyoming at St. Matthew's Cathedral, Laramie, Wyo. Presenter, the Rev. Harvard Wilbur; preacher, the Very Rev. Otis Jackson. To be in charge of St. Andrew's-in-the-Pines, Pinedale, Wyo.; the Church of St. John the Baptist, Big Piney; and the Church of St. Hubert, Bondurant. Address: Pinedale.

Kale Francis King was ordained deacon on June 16th by Bishop Hunter of Wyoming at St. Mark's Church, Casper, Wyo. Presenter, the Rev. Robert Clingman; preacher, the Rev. L. K. Smith. To be in charge of All Saints' Church, Wheatland, Wyo.; the Church of St. John the Baptist, Glendo; and the Church of Our Saviour, Hartville. Address: Wheatland.

Bernard Lee Short was ordained deacon on June 17th by Bishop Hunter of Wyoming at St. Thomas' Church, Rawlins, Wyo., where the new deacon will be assistant. He will be in charge of St. James' Church, Encampment, Wyo., and St. Barnabas', Saratoga. Address: Rawlins.

The Rev. Dr. **William W. Arbuckle**, a former minister of the Presbyterian Church, was ordained deacon on June 29th by Bishop Hunter of Wyoming at Holy Trinity Church, Thermopolis, Wyo. Presenter, the Rev. H. T. Rodman; preacher, the Rev. C. A. Hopper. To be in charge of Holy Trinity Church and of the church in Meeteetse, St. Andrew's. Address: Thermopolis.

Harold Luxon was ordained deacon at Bexley Hall on June 9th by Bishop Burroughs of Ohio and transferred to the district of Wyoming. He will be assistant of St. Michael's Mission, Ethete, Wyo.

Armed Forces

Chaplain (Lieut.) **Robert G. Donaldson**, formerly addressed at Canton, Miss., and at Fort Slocum, N. Y., may now be addressed: O.M.U., Sampson AFB, New York.

Chaplain (Capt.) **Albert H. Frost**, formerly addressed at 36th FA Group, APO 46, may now be addressed: HQ, Nurnberg District, APO 696, New York, N. Y.

Resignations

The Rev. **James T. Golder**, rector of St. Elizabeth's Church, Glencoe, Ill., since 1946, has resigned and will vacation with his family before resuming parochial work in September. Forwarding address after July 1st: 5101 Mammoth Ave., Sherman Oaks, Calif.

Depositions

Frederick Henry Wielage, presbyter, was deposed on June 17th by Bishop Hallock of Milwaukee, acting in accordance with the provisions of Canon 60, Section 1.

Degrees Conferred

Kenyon College recently awarded honorary degrees to several members of the Church. The degree of doctor in divinity went to the Rev. **Anson Phelps Stokes, Jr.**, rector of St. Bartholomew's Church, New York; the Rev. **John R. Pattie**, rector of St. Christopher's-by-the-River, Gates Mills, Ohio, and (previously reported) Canon **Howard V. Harper** of the diocese of Michigan. The degree of doctor of sacred theology went to Chaplain **John Zimmerman** of the Naval Academy in Annapolis.

The Rev. **Ross R. Calvin, Ph.D.**, recently received the honorary degree of doctor of laws from the University of New Mexico. He is rector of St. James' Church, Clovis, N. Mex. The citation referred, among other things, to Dr. Calvin's research in ecology, anthropology, and social economy, and to his interpretation in his writing of "the cultural pattern and heritage of the Southwest."

Deaconesses

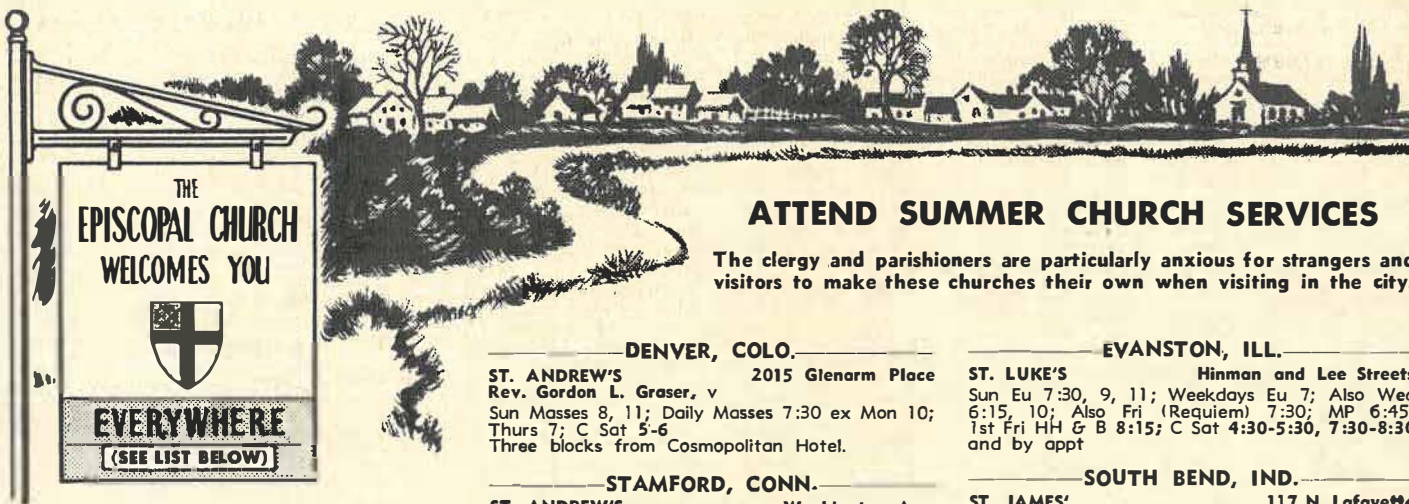
Deaconess **Edna McNeil Dietz** was set apart on June 24th by Bishop Jones of West Texas at St. Mark's Church, San Antonio, Tex. Presenter, the Rev. H. P. Osborne. Address: St. Paul's Church, 1828 Willow St., San Antonio.

Lay Workers

Robert E. Wilcox, formerly in the Methodist ministry, is now studying for holy orders under the direction of the Rev. Charles Schilling of Augusta, Ga., and is serving as lay reader at Christ Church, Augusta. Address: 2162 Telfair St.

Anniversaries

St. Paul's Church, Foley, Ala., and St. Peter's, Bon Secour, recently honored the Ven. and Mrs. **Joseph D. C. Wilson** on the 10th anniversary of their residence and work in South Baldwin County.



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Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. **Edward M. Pennell, Jr., D.D.**
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. **Gordon L. Graser, v**
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. **Percy Major Binnington**
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

WASHINGTON, D. C.

ASCENSION AND ST. AGNES
1215 Massachusetts Ave., N.W.
Rev. **James Murchison Duncan**
Rev. **John Jerome Phillips**
Sun Masses 7:30 & 10; Daily Masses 7, Thurs
extra Mass at 9:30; C Sat 4-5 and by appt.
Visit Washington's Historic Anglo-Catholic Parish.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. **John M. Young, Jr., r**
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman and Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed
6:15, 10; Also Fri (Requiem) 7:30; MP 6:45;
1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30
and by appt

SOUTH BEND, IND.

ST. JAMES' 117 N. Lafayette
Rev. **William Paul Harnds, D.D., r**
Sun 8 HC, 9:15 HC, 11 Service & Ser

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. **D. F. Fenn, D.D., r**; Rev. **R. W. Seaman, c**;
Rev. **P. E. Leatherbury, c**
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. **Sewall Emerson, r**; Rev. **Donald L. Davis**
Sun 7:30, 9 (sung), 11; Daily 7; C Sat 5

(Continued on page 16)

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 15)

MARBLEHEAD, MASS.

ST. MICHAEL'S Built in 1714
Rev. David W. Norton, Jr., r
Sun 8 & 11; HD 8

DETROIT, MICH.

ST. PAUL'S CATHEDRAL 4800 Woodward Ave.
Very Rev. John J. Weaver, dean
Sun HC 8, 9:15; 11 MP, Ser; Wed 7:30 HC;
Church open daily for prayer. Parking lot in rear.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

CHRIST CHURCH Franklin Ave. at Cottage Pl.
Rev. A. J. Miller, r
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP
others); Fri & HD 9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10;
C Sat 7:30-8:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by
appt
In the heart of the beautiful Ramapo Mts.

* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
Sun HC 8, 9, HC with MP 11, EP 5; supper and
forum for school teachers, 6; Weekdays: MP 7:45,
HC 8, EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 11 EP 3:30; Daily MP 7:45, HC 8;
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri
HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr. v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St.
Very Rev. Blake B. Hammond, r and dean of
Niagara; Rev. Edward P. Miller, c
Morning Services 8 & 11; Special Days 7:30 &
10, as announced.

SCHENECTADY, N. Y.

CHRIST CHURCH Cor. State & Swan Sts.
Rev. Ernest B. Pugh, r
Sun 8 HC, 10:30 Mat or HC; HD announced

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed,
Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30;
C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with Ser 10:30; C by appt

NEWPORT, R. I.

TRINITY Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

MEMPHIS, TENN.

GOOD SHEPHERD Jackson & University
Sun HC 7 & 11, MP 9:30
"The Catholic Parish of the Mid South"

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
Rev. James P. De Wolfe, Jr.
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP &
HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday
Eucharist Wed 7; Thurs & HC 10:30; C by appt

BELLOWS FALLS, VT.

IMMANUEL
Rev. Robert S. Kerr, r
Sun HC 8 & 10; Wed & HD 8; Fri 9

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays as anno; C appt

MONTREAL P. Q. CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at St. Urbain, Montreal
Rev. H. L. Hertzler, r; Rev. B. D. Freeland
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11,
Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD),
Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

VANCOUVER, CANADA

ST. JAMES' Gore Ave & E. Cordova
Sun Masses: 8:30, 9:30, 11, Sol Ev 7:30; Daily:
HC 7:30, Thurs 9:30; C Sat 5 & 7

VICTORIA, B. C., CANADA

ST. BARNABAS Belmont and Begbie
Sun Masses 8, 11, Ev 7:30; Daily 7:30 ex Wed
8 & Fri 9:30; C Sat 8:15